

Saturday Magazine.

N^o. 83.

OCTOBER

19TH, 1833.

PRICE
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

POLYNESIA.



SCENE IN THE ISLAND OF RADAK

II.

DESCRIPTION OF THE INHABITANTS—POPULATION—WARS
—RELIGION—INFANTICIDE—AMUSEMENTS, &c.

THE inhabitants of the South Sea Islands are generally above the middle stature, and tolerably robust. Their limbs are well-formed; they are active in their movements, and unembarrassed in their address. Deformity and disease they invariably ascribe to the visits of Europeans; a deformed person being, as they say, rarely seen among them, previously to the period of their discovery. Their countenances bear no resemblance to the Chinese, Malay, or other eastern tribes. Their features are bold and prominent, the forehead high and finely formed, the eyes bright, full, and of a jet-black; the cheek-bones never high, the nose aquiline, the mouth well-formed, the lips full, the teeth remarkably white and entire, except in extreme old age, the ears large, the chin generally projecting. The hair is of a shining black or dark-brown colour, frequently soft and curly.

The females, though generally smaller and more delicate than the men, are larger than those of England, and are sometimes remarkably tall and stout. A roundness and fulness of figure, but without corpulence, distinguishes both sexes, but especially the females. The general colours are olive, bronze, and reddish-brown, equally removed from the jet-black of the African and Asiatic, the yellow of the Malay, and the copper-colour of the North American. It is a remarkable fact, that the chiefs, and persons of hereditary rank, are much superior to the common people in stateliness and physical strength; so much so indeed, that they have sometimes been considered as a distinct race. The father of the late king of the Sandwich Islands, was six feet four inches; Pomaré six feet two inches, and the present kings of



LARIK, CHIEF OF THE ROMANZOFF ISLANDS.

Raiatea and of Huahine are equally tall. Superior food and different habits of life may, perhaps, in some measure, account for this difference. Darkness of colour is considered by them as an indication of strength. "When," says Mr. Ellis, "I have seen the natives looking at a very dark man, I have sometimes heard them say in the native language, 'The man, how dark! good bones are his;' referring to the practice of making their fish-hooks, chisels, &c., of the bones of those slain in battle. Again, when a man of a good figure has landed from a European ship, they have said, 'A fine man that, if he were but a native.'"

Their mental faculties have hitherto been but partially developed. The natives of the Society Islands are more curious and inquisitive, as well as ingenious, than those of the other groups. That their capabilities are great, may be gathered not only from the systematic nature of their institutions, the impassioned eloquence displayed in their national assemblies, and the copiousness and purity of their language, but also from their remarkable aptitude (among both young and old) to receive the instructions of their teachers, particularly in the science of numbers, the acquisition of which appears to be quite easy to them. Multitudes of adults, of from thirty to forty years of age, have learned to read the New Testament in twelve months from the time of beginning the alphabet.

In their domestic character they are cheerful, hospitable, and good-natured. Their diet is simple, their labour light, and they retire to rest at an early hour and rise before day-break. The natural duration of life among them is not below the average of other nations. In the absence of written records, much of course is only derivable from inference; but there were natives still living when Mr. Ellis was there, who remembered Captain Cook's visit which was fifty years before, as well as two individuals who had been taken away by the mutineers of the Bounty.

The population of the various groups is computed at about 50,000: viz., Tahiti 10,000; Eimeo and Tetuarou 2000; the Leeward Islands 2000; the Austral Islands 5000; Rarotogna 7000; the Harvey Islands 11,000, &c. It is manifest, however, both from the testimony of the natives, and the less equivocal evidence of the ruins of buildings which appear in every part of the islands, that the population was formerly much greater than it is at present. The natives assert that since Cook's visit a frightful decrease has taken place. Tati, the chief of Papari, remarked in a conversation with Mr. Davis in 1815; "If God had not sent his word at the time he did, wars, infanticide, murder, and human sacrifices, would have made an end of the small remnant of the nation." Pomaré also said to some English visitors, "You are come to see us under circumstances very different from those in which your countrymen formerly visited our ancestors. They came in the *era of men*, when the islands were inhabited, but you are come to behold only the remnant of the people." The reasons assigned by Tati for this lamentable fact are fully sufficient, and had those causes been allowed to continue, it is more than probable, that in a very few years they would have swept away the whole population.

Their wars were frequent and sanguinary: they fought with clubs, spears, javelins, and slings. When a war was about to be commenced, human sacrifices were offered up to *Oro*, their god of war, and his aid invoked. The war-canoes were then collected and equipped, their weapons pointed and polished, and

messengers sent round to require the adherents of the warlike parties to repair armed, at a given time, to the rendezvous. The priests were important personages on these occasions; various rites and ceremonies were performed, and offerings presented, in order to propitiate the favour of the gods. Their armies were sometimes large: when Captain Cook was there, an expedition sailed, consisting of one hundred and seventy war-canoes, holding forty men each, making upwards of 6000 fighting men. In the last war but one, at Hooroto in Raiatea, ninety war-canoes, each one hundred feet long, belonging to Huahine, were filled with warriors; the Raiateans also, against whom the expedition went, had an equally numerous fleet and army. In this battle the carnage was so great on both sides, that the dead bodies are said to have formed a heap as high as the young cocoa-nut-trees.

The women sometimes accompanied their husbands on these murderous expeditions, but generally fought only with their nails and hands: the conflict was carried on with savage fury, heightened by their war-music, and above all by the war-orators called *Ranti*. These were men of commanding persons, wearing only a girdle of the leaves of the *Ti* plant, and carrying a small bunch of the same leaves in the right hand, in which was concealed a sharp-pointed weapon, made of the back-bone of the *sting-ray*: their business was to animate and excite the warriors to the highest degree. Their harangues were to the following effect, but it is impossible to convey by a translation an adequate idea of them. "Roll onward like the billows; break on them with the roar and foam of ocean on the reefs; hang on them like the forked lightnings playing above the frothy surf; give out the vigilance, give out the strength, give out the anger of the devouring wild dog, till their line is broken, till they flow back like the receding tide!" &c. In a protracted contest, these orators have sometimes been known to expire from mere exhaustion.

The dresses of the warriors were very imposing: all went to battle in their best clothes, their bodies being enveloped in folds of native cloth many inches thick. They wore either turbans of a large size, or helmets shaped like the Roman helmet, the frame of which was of basket-work covered with stiff native cloth, and ornamented with bunches of red and green feathers, with a line of the long slender feathers of the tropic-bird upon the upper edge. On the sides above the ears, pieces of mother-of-pearl and other shells were hung in bunches. Some wore a kind of armour of net-work, made of small cords wound round the body so tight as only to allow of the exercise of the legs and arms; in general, however, their dresses were cumbersome, and calculated only to make an imposing appearance.

When the armies met, the warriors seated themselves on the ground around their chiefs, using the most irritating language towards each other; then two or three would start up and challenge an equal number of their opponents, and these would be followed by others, until the onset became general. The first man taken alive was offered in sacrifice; the rest of the prisoners were either massacred, or reserved for slaves.

But the horrors of savage warfare began when one party being defeated was compelled to fly. The conquerors dividing, one party followed in pursuit, while the other repaired to the villages, where they massacred without mercy, or distinction of age or sex, all the inhabitants. The dreadful barbarities then practised illustrate well the declaration, that "the dark places of the earth are full of the habitations

of cruelty." All their wars were wars of extermination, and in some instances, the victors feasted on the dead bodies of their fallen foes.

When peace was determined on, a meeting was appointed between a few of the leaders on both sides. These sitting in council together on the beach, or under the shady grove, debated and settled the terms. The wreath of peace was then woven and exchanged, and imprecations were invoked upon those, who should wilfully tear it asunder. Feasting, games and dances followed; after which the weapons of war were cleaned, and hung up in their dwellings, until some fresh quarrel called them again into requisition.

The religion of Polynesia was emphatically one of blood. The objects of their worship were monsters of iniquity, nor was *one moral attribute imputed to any of them*. From the number of these deities, and the constant superintendence they were supposed to maintain over the islands, a sort of enchantment was thrown around them, and the people were accustomed to consider themselves as surrounded by invisible intelligences, and to behold in the various natural phenomena of the heavens, the movements of mighty spirits. The mountain's summits also, the fleecy mists, the rocky defile, the foaming cataract, and the lonely dell, were all regarded as the resorts of these invisible beings.

Their idols were rough logs of wood, or basalt, wrapped in folds of sacred cloth, and in some cases, carved. Into these blocks, placed in *Maraes*, or temples, the gods were supposed to enter, when invoked by the priests.

Some of these *Maraes*, or temples, especially the national ones, were immense structures. Captain Wilson visited one of them, the square of which measured 270 feet long, 94 feet wide at the base, and 50 feet high; being surrounded on all sides with steps, like the pyramids, it was of course smaller at the top. It was built of coral-rock, or basalt, hewn square with immense labour. Surrounded, as these structures sometimes were, with groves of large overshadowing trees, impervious, by reason of their gigantic and luxuriant foliage, to the rays and almost to the light of the sun, or standing in isolated grandeur on the bold point of some promontory, connected also with all that is mystic and terrific in the sanguinary rites of their idolatrous worship, it may well be conceived that feelings of prostration and awe were felt by the ignorant and wretched worshippers whenever they approached them.

The offerings included birds, beasts, fishes, the fruits of the earth, and the choicest of their manufactures, and human victims! and the Missionaries had cause to believe, that part of these victims were eaten by the worshippers.

The priests were an artful set of impostors, who, by a system of terror and mystification, maintained an unbounded influence over the persons and property of the natives. Mr. Ellis relates a ludicrous instance of their pretended communication with the gods. One of the Missionaries wanted provisions, of which none were to be had but some sacred fowls, and for these he offered the presiding priest several useful articles. The priest looked at them with a wishful eye, declined them, then looked again, and after exhibiting some qualms of conscience, said he would ask the god if he was willing to part with the fowls. He accordingly repaired to the *Marae*, followed by the Missionary, who heard him deliver the following address. "O my *atua* (god), here is some good property, knives, scissors, looking-glasses, &c., perhaps I may sell some of the fowls *belonging to*

us two for it? It will be good property *for you and me*." Having "received an answer in the affirmative," the sacred fowls were hunted down, and sold without further scruple.

To such an extent has the practice of infanticide been carried, that some of the natives admitted they had destroyed in succession eight or ten of their offspring. This horrid and unnatural practice was fostered, if not originated, by an institution called *Areois*, which was an association of persons who appear to have been leagued together for the perpetration of every abomination which stains human nature, under the pretence of being inspired by the gods. Mr. Ellis assumes, that two thirds of the children were thus murdered; and Mr. Nott declares, that during the thirty years he resided at Tahiti, he had not known *one mother* who had not been guilty of this dreadful crime.

With the ancient idolatry of the people, their music, dances, and the whole circle of their amusements, were intimately blended. The performances on their instruments*, were accompanied with songs and historical ballads, which were adapted to every situation and period of life. With few exceptions, however, they were idolatrous and impure, although, from their commemorating public events, they served as a kind of traditional register, to which the natives frequently referred in case of a disputed fact. Thus two men disputed respecting an anchor-buoy, belonging to the Bounty, lost in 1788; one asserted that it was stolen, which the other denied; upon which the first referred to two lines of a ballad, the English of which is as follows:

Such an one, a thief, and Tareu, a thief,
Stole the buoy of Bligh.

This reference was conclusive, and perfectly satisfied the objector.

Their ordinary amusements consisted of wrestling, boxing, foot-racing, cock-fighting, rowing-matches, throwing the spear or javelin, and sham-fights, both by land and sea, archery, swinging, walking on stilts, flying the kite, &c. Another favourite pastime was called *fuahee*, or swimming in the surf, when the waves were high and the billows breaking on the reef. Being accustomed to the water from their earliest infancy, these islanders know nothing of danger or fear, and are the best swimmers and divers in the world. When enjoying this exercise they take a small board, swim out to sea for a considerable distance, watch the swell, and when it reaches them, resting their bosoms on the board, mount on its summit, and amidst foam and spray, ride on the crest of the wave to the shore. On approaching the beach they slide off the board, and retaining it with the hand, dive towards the deep, and swimming out again, repeat the exercise.

The young people have another diversion of the kind. They erect a stage on the margin of a deep part of the sea, and leaping from the highest ele-

* Their chief instruments of music were the *Pahu*, or drum; the trumpet, or shell; the *Ihara*, another sort of drum; and the *vivo*, or flute. The drum was a solid piece of wood, one end of which was hollowed out and covered with a shark's skin. Drums were made of different sizes, the larger being beaten with heavy sticks, and the smaller with the hands. The former were used previous to a human sacrifice, and the terrific sound in the dead of night, made every individual within its reach tremble with the apprehension of being selected as the victim. The trumpet was formed of a species of *murex*, lengthened by a piece of bamboo cane three feet long; its sound was more horrible even than that of the drum. The *Ihara* was made from a single joint of a large bamboo, in which a long aperture was made; it was laid horizontally, and beaten at both ends with sticks, making a most discordant noise. The *Vivo*, or flute, was also made of bamboo, about an inch in diameter, and twelve to eighteen inches long, and it was blown through the nostrils.

vation, chase each other, both on the surface and under the water, diving sometimes to an almost incredible depth. Large companies of children, from nine to sixteen years of age, have often been seen the greater part of the forenoon, eagerly following this amusement with the most perfect confidence of safety, as far as the water is concerned. The shark, however, would sometimes interrupt both

this and the former exercise with his terrific intrusion.

Fishing is practised both as an amusement and as an employment. Nets of every description, hooks made of mother-of-pearl, and spears, are all used with unfailing success, and the productions of the sea, like those of the land, in these beautiful regions, are boundless in variety and extent.



INTERIOR OF THE HUT OF A SANDWICH ISLAND CHIEF.

CROYLAND ABBEY, LINCOLNSHIRE.

THIS beautiful ruin is the relic of one of the most rich and splendid monasteries in England; and though the present vestiges can boast no greater antiquity than some part of the twelfth century, that is, from the reign of Stephen to that of John, they present one of our finest specimens of the semi or mixed Norman architecture.

The tower, which appears to be of a much later date than the profusely decorated gateway, forms the entrance to the northern aisle of the abbey-church, now converted into the parish-church, and which is the only part of this once extensive building appropriated to divine worship, the rest being in a state of unprotected ruin, exposed to the dilapidating effects of every wintry storm.

It has generally been remarked, that wherever we find the ruin of an abbey, that spot is decidedly the most pleasant, salubrious, and picturesque in that part of the country; such advantages, however, could have had no influence in fixing the site of Croyland Abbey. A piece of miry ground, just rising out of the waters which surrounded it, unapproachable but by boats, and scarcely capable of bearing the weight of a human foot, enveloped in fog, and affording no prospect but that of an interminable waste, interspersed perhaps with a few native willows, was the dreary picture which alone this country could present; we must, therefore, look to other causes for the erection of a religious residence, and the subsequent establishment of a town, in such an unattractive situation.

Ethelbald, King of Mercia, about the beginning of

the eighth century, founded a monastery at Repton, in Derbyshire; thither the son of one of his nobles, weary, at the early age of twenty-four, of the turmoils of war, and the troubles of life, retired, renounced the world, became a monk, and, from his piety, had, afterwards, conferred upon him the name of St. Guthlac. Wishing to give an example of abstinence and of devotion to divine things, he determined to withdraw himself from all society; and, leaving his monastery, he rambled he knew not whither, till, finally, committing himself in a small boat, to the guidance of Providence he resolved that wherever the boat took land he would fix his residence. He was wafted to this unpromising island; here he built a hut, and here, exposed to all the temptations and troubles of a disordered imagination, he remained till his death, which happened about the year 817.

Ethelbald, wishing to honour, as much as possible, a saint brought up, as it were, under his own eye, and considering his landing at Croyland as an almost miraculous circumstance, determined to found on that very spot a monastery to his memory. This he immediately commenced, and endowed it with the island of Croyland, and the adjoining marshes, and the fishery of the Rivers Nene and Welland. He also gave three hundred pounds in silver towards the fitting up of the establishment, and one hundred pounds a year, for ten years to come, with authority to the monks to build a town for their own use, and to have a right of common for themselves, and for all that belonged to them.

The establishment thus begun by Ethelbald was

encouraged by succeeding kings, and all its privileges confirmed, particularly in the reign of King Egbert, in the years 827 and 833. When Withlaff was King of Mercia, the infant colony and town began to flourish, and the state of Croyland became a prominent topic in the deliberations of the great council of the nation, when assembled to devise means for resisting the invasions of the Danes.

This once flourishing monastery, and, we may presume, its dependent town, was, however, about one hundred and fifty years after its foundation, nearly, if not completely, destroyed by the Danes. It remained in ruins till the year 948, when it was refounded by King Edred, but was again destroyed by fire in 1091. In 1112 it was a second time rebuilt, of which rebuilding, as it gives a good idea of the prevailing practice of erecting religious houses, and accounts in some measure, for the studied variety we find in various parts of such edifices, particularly in the form of the piers, it may be interesting to quote the following account from Camden.

" 'Tis not necessary to write the private history of this monastery, for 'tis extant in Ingulphus now printed, yet I am willing to make a short report of that which *Peter Blesensis*, vice-chancellour to King Henry the Second, among other things, relates concerning the first building of this monastery in the year 1112, to the end that, by one single precedent,

we may learn by what means and supplies so many rich and stately religious houses were built in all parts of this kingdom.

" Joffrid, the abbot, obtained of the archbishops and bishops of England, an indulgence to every one that helped forward so religious a work, for the third part of the penance enjoined for the sins he had committed. With this he sent out monks every where to pick up money, and, having enough, he appointed St. Perpetua's and Felicity's day to be that on which he would lay the foundation, to the end the work, from some fortunate name, might be auspiciously begun. At which time the nobles and prelates, with the common people, met in great numbers; prayers being said, and anthems sung, the abbot himself laid the first corner-stone on the east side; after him every nobleman, according to his degree, laid his stone; some laid money; others writings, by which they offered their lands, advowsons of churches, tenths of sheep, and other church-tithes, certain measures of wheat, a certain number of workmen or masons. On the other side, the common people, as officious with emulation and great devotion, offered, some money, some one day's work every month, till it should be finished; some to build whole pillars, others pedestals, and others certain parts of the walls. The abbot afterwards made a speech, commending their great bounty in contributing to so



REMAINS OF CROYLAND ABBEY.

pious a work, and, by way of requital, made every one of them a member of that monastery, and gave them a right to partake with them in all the spiritual blessings of that church. At last, having entertained them with a plentiful feast, he dismissed them in great joy."

After this refounding, however, this ill-fated abbey was again doomed to destruction, and by the same agent, fire, and that in the short space of about thirty years. It was finally rebuilt about 1170, since when it has been subjected to no other vicissitudes than what were common to all ecclesiastical establishments, being dissolved by King Henry the Eighth, when its revenues were valued at 1083*l.*; and, in the time of the civil wars of Charles the First, becoming a garrison for one or other of the contending parties.

The history of this edifice furnishes a striking instance of the uncertainty of all human labours. At one time the seat of devotion and learning, the abode of luxury and ease, possessing riches in abundance, and vessels for its use of the most costly description;—as "one cup of gold and two phials of gilt silver, modelled in the form of two angels, with enchased work upon them, and two basins of silver, wonderful in their workmanship and size, very finely enchased with soldiers in armour; all which vessels Henry, Emperor of Germany, had formerly presented to him, and, up to the time of presenting to this abbey, had always retained in his own chapel," with all other things perfectly corresponding thereto;—now, except in the small portion fitted up as a church, scarcely affording shelter to a rook or a daw, and the last remains of its once almost unparalleled magnificence mouldering silently to dust, and mingling with the soil on which they stand.

A. J.

MY NATIVE HOME.

A LITTLE boy I left my home,
On the wide sea of bliss to roam,
I steer'd my bark and spread the sail,
As fickle fortune urged the gale;
But memory (needle ever true),
My native home! still points to you;
Nor I of tedious hours complain,
Returning to your arms again.

What raptures! when I first shall view
My native hills, in distance blue;
And see the whitened spire arise,
In village smoke amid the skies,
Distorted through the rising tear,
As breaks the scene to memory dear,
And pleasure rises into pain,
I hail my native home again.

I smile or sigh as I survey
My youthful mates, grown sage and gray,
And those I left in manhood's prime
Bending beneath the hand of time.
But when I see the expanded flower
With beauty deck my native bower,
Delusive fancy takes the rein,
And youth, with home, returns again.

Then let me tread the footworn way,
And pensive through the churchyard stray,
O'er friend and kindred heave the sigh,
That 'neath their lowly hillocks lie;
Their humble virtues then peruse,
Recorded by the rustic muse;
Then range with those who yet remain,
Over my native hills again.

A dog was once passing through a field near Dartmouth, where a laundress had hung out her linen to dry: he stopped and surveyed one particular shirt with great earnestness, then seized it, and dragged it through the dirt to his master, whose shirt it proved to be.—E. J.

THE CHASSEUR ANTS OF TRINIDAD.

ONE morning my attention was arrested at Laurel Hill by an unusual number of black birds, whose appearance was foreign to me; they were smaller, but not unlike an English crow; and were perched on a calabash-tree near the kitchen. I asked the house-negress, who at that moment came up from the garden, what could be the cause of the appearance of those black birds? She said, "Misses, dem be a sign of the blessing of God; dey are not de blessing, but only de sign, as we say, of God's blessing. Misses, you'll see afore noon-time, how the ants will come and clear the houses." At this moment I was called to breakfast, and thinking it was some superstitious idea of her's, I paid no further attention to it.

In about two hours after this, I observed an uncommon number of *Chasseur-Ants* crawling about the floor of the room: my children were annoyed by them, and seated themselves on a table, where their legs did not communicate with the floor. The ants did not crawl upon my person, but I was now surrounded by them. Shortly after this, the walls of the room became covered by them; and next they began to take possession of the tables and chairs. I now thought it necessary to take refuge in an adjoining room, separated only by a few ascending steps from the one we occupied, and this was not accomplished without great care and generalship, for had we trodden upon one, we should have been summarily punished. There were several ants on the step of the stair, but they were not nearly so numerous as in the room we had left; but the upper room presented a singular spectacle, for not only were the floor and the walls covered like the other room, but the roof was covered also.

The open rafters of a West India house, at all times afford shelter to a numerous tribe of insects, more particularly the cockroach; but now their destruction was inevitable. The chasseur-ants, as if trained for battle, ascended in regular, thick files, to the rafters, and threw down the cockroaches to their comrades on the floor, who as regularly marched off with the dead bodies of cockroaches, dragging them away by their united efforts with amazing rapidity. Either the cockroaches were stung to death on the rafters, or else the fall killed them. The ants never stopped to devour their prey, but conveyed it all to their storehouses.

The windward windows of this room were of glass, and a battle now ensued between the ants and the *jack-spaniards*, on the panes of glass. The jack-spaniard may be called the wasp of the West Indies; it is twice as large as a British wasp, and its sting is in proportion more painful. It builds its nests in trees and old houses, and sometimes in the rafters of a room. These jack-spaniards were not quite such easy prey, as the cock-roaches had been, for they used their wings, which not one cockroach had attempted to do. Two jack-spaniards, hotly pursued on the window, alighted on the dress of one of my children. I entreated her to sit still, and remain quiet. In an inconceivably short space of time, a party of ants crawled upon her frock, surrounded, covered the two jack-spaniards, and crawled down again to the floor, dragging off their prey, and doing the child no harm.

From this room I went to the adjoining bed-chamber and dressing-room, and found them equally in possession of the chasseurs. I opened a large military chest full of linens, which had been much infested; for I was determined to take every advantage of such able hunters. I found the ants already

inside; I suppose they must have got in at some opening at the hinges. I pulled out the linens on the floor, and with them hundreds of cockroaches, not one of which escaped.

We now left the house, and went to the chambers built at a little distance; but these also were in the same state. I next proceeded to open a store-room at the end of the other house for a place of retreat; but, to get the key, I had to return to the under room, where the battle was now more hot than ever. The ants had commenced an attack upon the *rats and mice*, which, strange as it may appear, were no match for their apparently insignificant foes. They surrounded them as they had the insect-tribe, covered them over, and dragged them off with a celerity and union of strength, that no one who has not watched such a scene can comprehend. I did not see one rat or mouse escape, and I am sure I saw a score carried off during a very short period. We next tried the kitchen, for the store-room and boy's pantry were already occupied; but the kitchen was equally the field of battle, between rats, mice, cockroaches, and ants killing them. A huckster negro came up selling cakes, and seeing the uproar, and the family and servants standing out in the sun, he said, "Ah misses, you've got the blessing of God to day, and a great blessing it is to get such a cleaning."

I think it was about ten when I first observed the ants, about twelve the battle was formidable; soon after one o'clock, the great strife began with the rats and mice; and about three, the houses were cleared. In a quarter of an hour more, the ants began to decamp, and soon not one was to be seen within doors. But the grass round the house was full of them; and they seemed now feasting on the remnants of their prey, which had been left on the road to their nests; and so the feasting continued till about four o'clock, when the black birds, who had never been long absent from the *calibash*, and *pois-doux* trees in the neighbourhood, darted down among them, and destroyed by millions those who were too sluggish to make good their retreat. By five o'clock, the whole was over; before sun-down, the negro houses were all cleared in the same way; and they told me that they had seen the black birds hovering about the almond-trees close to the negro houses, as early as seven in the morning. I never saw those black birds before or since, and the negroes assured me that they were never seen but at such times.

[MRS. CARMICHAEL on the West Indies.]

A GRIEF of recent birth is a sick infant, that must have its medicine administered in its milk; and sad thoughts are the sorrowful heart's natural food. This is a complaint not to be cured by opposites, which for the most part only reverse the symptoms, while they exasperate the disease; or like a rock in the mid-channel of a river swoln by a sudden rain-flush from the mountains, which only detains the excess of waters from their proper outlet, and makes them foam, roar, and eddy. The soul, in her desolation, hugs the sorrow close to her, as her sole remaining garment; and this must be drawn off so gradually, and the garment to be put in its stead so insensibly slipt on, and feel so like the former, that the sufferer shall be sensible of the change only by the refreshment. The true spirit of consolation is well content to detain the tear in the eye, and finds a surer pledge of its success in the smile of resignation that dawns through it, than in the liveliest shows of a forced and alien exhilaration.—COLERIDGE.

PROSPERITY is a bad nurse to virtue, a nurse which is like to starve it in its infancy.—SOUTH.

To place one's hope in forms and ceremonies is superstition; to refuse submission to them is pride.—PASCAL.

PROFANENESS.

If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing.

It may not be improper to remind such as indulge this practice, that they need not insult their Maker to show that they do not fear him: that they may relinquish this vice without danger of being supposed to be devout, and that they may safely leave it to other parts of their conduct to efface the smallest suspicion of their piety. To view this practice in the most favourable light, it indicates, as has been observed by a great writer, "a mind over which religious considerations have little influence." It also sufficiently accounts for that propensity to ridicule piety, which is one of our national peculiarities. It would be uncandid to suppose, that at the best times there was more piety on the Continent than here; be this as it may, it never appears to have exposed its possessors to contempt; nor was the sublime devotion of Fenelon and of Pascal ever considered as forming a shade to their genius. The reverence for religion had not been worn away by the familiar abuse of its peculiar terms.

—ROBERT HALL.

As to the Christian Religion, besides the strong evidence which we have for it, there is a balance in its favour from the number of great men who have been convinced of its truth after a serious consideration of the question. Grotius was an acute man, a lawyer, a man accustomed to examine evidence, and he was convinced. Grotius was not a recluse, but a man of the world, who certainly had no bias on the side of religion. Sir Isaac Newton set out an infidel, and came to be a very firm believer.—JOHNSON.

A SOFT ANSWER TURNETH AWAY WRATH.—When Sir Matthew Hale dismissed a jury, because he was convinced that it had been illegally chosen, to favour the Protector, the latter was highly displeased with him, and when Sir Matthew returned from the circuit, Cromwell told him in anger that he was not fit to be a judge; to which, all the answer he made was, *that it was very true.*

"THERE is such a natural principle of attraction in man towards man, that having trod the same tract of land, having breathed in the same climate, barely having been born in the same artificial district or division, becomes the occasion of contracting acquaintances and familiarities many years after: for any thing may serve the purpose. Thus, relations merely nominal, are sought and invented, not by governors, but by the lowest of the people, which are found sufficient to hold mankind together in little fraternities and copartnerships: weak ties, indeed, and what may afford fund enough for ridicule, if they are absurdly considered as the *real principles* of that union; but they are, in truth, merely the *occasions*, as any thing may be, of any thing to which our nature carries us on, according to its own previous bent and bias; which occasion, therefore, would be nothing at all, were there not this prior bias or disposition of nature."—BUTLER.

See on the mountain's southern side,
Where the prospect opens wide,
Where the evening gilds the tide,
How close and small the hedges lie!
What streaks of meadows cross the eye!
A step, methinks, may cross the stream,
So little distant dangers seem;
So we mistake the future's face,
Eyed through hope's delusive glass;
As yon summits soft and fair,
Clad in colours of the air,
Which, to those who journey near
Barren, brown, and rough appear;
Still we tread the same coarse way,
The *present's* still a cloudy day.—DYER.

THE FLAMINGO.

(Phœnicopterus ruber.)

THE extraordinary form of this bird has been the cause of much uncertainty among naturalists, partaking as it does of the distinctive characters of several distant genera, and possessing others decidedly its own.



THE FLAMINGO.

In the excessive length of its legs it resembles the waders, while on the other hand, its three front-toes are united throughout their whole length by means of a web, in the same manner as is the case among water-birds. Its long and slender neck supports a peculiarly small head, to which is attached a very large and oddly-constructed bill, the shape of which can be better understood by a reference to the engraving, than by any written description. These birds build in marshes, a nest of raised earth, on which they sit astride to hatch their eggs, as their long legs hinder them from adopting any other position. The common species, represented above, is sometimes more than six feet in height, and above four feet long from bill to tail; its plumage ash-coloured, with brownish shades the first year; in the second, rose-colour begins to appear on the wings, and in the third year, when the bird is adult, the back is of a purple-red, and the wings of a bright rose-colour. The wing-quills are black, the bill yellow and black at the end, and the feet brown.

This bird appears to extend over the whole of the warmer latitudes, both of the Old and New World. (M. Temminck, however, considers the Flamingo of America as a distinct species.) It is said, they are always found in flocks, and that they form in file for the purpose of fishing, and even preserve this figure when they repose upon the strand. They are accustomed to establish sentinels for common safety, and, whether reposing or fishing, one of them always stands on the watch, with his head erect. If any thing alarms him, he sets up a cry like the sound of a trumpet; the flock immediately sets off, observing in its flight an order similar to that of the cranes.

The ancients, held the flesh of the Flamingo in high estimation, and the tongue was especially regarded as an exquisite morsel, but such of the moderns as have tasted it, declare it to be oily and of an unpleasant flavour.

Attempts have been made to domesticate the Flamingo, but in our climate it languishes, and soon dies. Peiresc, who had one in his possession, remarked that it steeped in water the bread that was presented to it, that it ate more frequently during night than day, and being very sensible to cold, it would approach the fire so nearly as to burn its feet. When deprived of the use of one limb by accident, it walked with the other, and used its bill like a crutch.

The down of the Flamingo is applied to the same uses as that of the Swan. The Indians make bonnets, &c., of the feathers. The Sardinians form the bone of the leg into a flute, the tone of which is said to be very fine.—GRIFFITH'S *Animal Kingdom*.

ANNIVERSARIES IN OCTOBER.

MONDAY, 21st.

1805 Battle of Trafalgar, which may be said to have annihilated the naval force of France; but the triumph was embittered by the death of Lord Nelson, who only lived to hear that the victory was complete.

WEDNESDAY, 23rd.

1642 Battle of Edge Hill, in Warwickshire, between Charles I. and the Parliamentary army, commanded by Lord Essex.

1667 First Stone of the Royal Exchange laid by Charles II.

1677 The Prince of Orange, afterwards King William III., married to the Princess Mary, eldest daughter of James II.

FRIDAY, 25th.

St. CRISPIN.—This Saint, as well as his associate, St. Crispianus, was born at Rome. They travelled together to Soissons, where they strove to propagate the Gospel; but being discovered by the governor, were immediately put to death. During their residence in the city, they exercised the trade of shoemakers, which has caused them to be universally acknowledged as the patrons of the gentle craft. There is a tradition prevalent, that, escaping from the persecution they experienced in France, they landed on the shores of Kent, and were buried near Lydd; a heap of stones, near that place, still retaining the name of "Crispin's Grave."

1415 Battle of Azincourt.

SATURDAY, 26th.

1530 The Knights of St. John of Jerusalem took possession of the Island of Malta, given to them by Charles the Fifth, Emperor of Germany, and were thenceforth called Knights of Malta.

1623 The fatal Vespers at the Black Friars in London took place.

SUNDAY, 27th.

TWENTY-FIRST SUNDAY AFTER TRINITY.

1803 On this and the preceding day 27,000 volunteers were reviewed in Hyde Park; the whole amount of volunteer corps raised in England exceeded 460,000.

WHEN I first knew A. B., he was in a state of poverty, possessing, it is true, a cottage of his own, with a very small garden; but his constitution being delicate, and health uncertain, so that he was not a profitable labourer, the farmers were unwilling to employ him. In this condition he came into my service: his wife at that time having a young child, contributed very little to the general support of the family: his wages were ten shillings per week, dieting himself, and with little besides that could be considered as profitable. We soon perceived that the clothing of the family became more neat and improved; certain gradations of bodily health appeared; the cottage was white-washed, and enclosed with a rough wall and gate; the rose and the corchorus began to blossom about it; the pig became two; and a few sheep marked A. B. were running about the lanes. Then his wife had a little cow, which it was "hoped his honour would let eat some of the rough grass in the upper field;" but this was not entirely given: this cow, in spring, was joined by a better; but finding such cattle difficult to maintain through the winter, they were disposed of, and the sheep augmented. After about six years' service, my honest, quiet, sober labourer died, leaving his wife and two children surviving: a third had recently died. We found him possessed of some money, though I know not the amount; two fine hogs, and a flock of forty-nine good sheep, many far advanced in lamb; and all this stock was acquired solely with the regular wages of ten shillings a week, in conjunction with the simple aids of rigid sobriety and economy, without a murmur, a complaint, or a grievance!—*Journal of a Naturalist*.

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE, AND

Sold by all Booksellers and News-vendors in the Kingdom